

GAY FASHIONS OF THE PAST

Dandies of Past Centuries Would Make Solomon Look Sad.

Compared with the gay apparel worn by the dandies of the past ages the youths of our time in the gayest of gay raiment make but a poor show.

The bishop of Ely in the fourteenth century had a change of raiment for every day in the year. The Earl of Northumberland boasted no less than sixty cloth of gold suits at this time.

In Queen Mary's time the wardrobe of a bishop must have been the envy of Solomon for the variety and costliness of its contents, and even a simple village priest wore "a vestment of crimson satin, a vestment of crimson velvet, a stole and fanon set with pearls, etc."

In the time of Chaucer the men wore clothes as many colored as Joseph's coat, so that while one leg would be a blaze of crimson the other would be tricked out in green, blue or yellow without any regard for harmony or contrast.

Even as late as the middle of the eighteenth century a dandy would dress himself in a vivid green coat, a waistcoat of scarlet, yellow breeches and blue stockings.

And the gentleman of a few years later wore, among other vagaries, a coat of light green, with sleeves too small for the arms and buttons too big for the sleeves; a pair of fine Manchester breeches without money in their pockets; clocked silk stockings; a club of hair behind larger than the head which carried it; a hat not larger than a sixpence.

It was a common thing in the early part of the eighteenth century for a man of fashion to spend several hours daily in the hands of his valet. Among the many operations which took up this time was "the starching of the beard and the proper perfuming of the garments, the painting of the face and anointing with oils, tinctures, essences and pomatums."—New York Herald.

THE FLAGEOLET.

It Has Always Been the Love Flute of the Apache Indian.

The flageolet is of particular interest to Americans, as from time immemorial it has been the medium through which the Indian youth courted their sweethearts at a distance when they were so unfortunate as to be unable to gain a personal audience.

The love or courting flute of the Apache is made of a round stick of cedar about twenty-four inches long, split lengthwise and hollowed to form an air chamber. A hole is made on each side of this diaphragm and a shallow air passage cut from one hole to the other.

Above it a cap of wood is placed for the purpose of covering the upper hole and the air channel. The lip is made of a thin sheet of lead and the whole bound together with a slender thong. In the tube or body of the instrument are placed six finger holes, a condition that points unmistakably to the influence of contact with the white man.

The flageolet, as ordinarily understood, may be described as a whistle-headed flute. In the seventeenth century English ladies often played on it. Sometimes two or three flageolet tubes were constructed with one head for the purpose of introducing notes in harmony. These were called double or triple flageolets, and a patent was taken out for this instrument by one Bainbridge.

An old English diary of 1687 contains this quaint reference to the double flageolet: "To Dumbleby's, the pipe-maker, there to advise about the making of a flageolet to go low and soft, and he do show me a way which to do, and also a fashion of having two pipes of the same note fastened together, so as I can play on one and then on the other, which is mighty pretty"—American Inventor.

The Call of the Wild.
Most of our song birds have three notes expressive of love, alarm and fellowship. The latter call seems to keep them in touch with one another. I might perhaps add to this list the scream of distress which most birds utter when caught by a cat or a hawk—the voice of uncontrolled terror and pain which is nearly the same in all species—dissonant and piercing. The other notes and calls are characteristic, but this last is the simple scream of common terrified nature.—John Burroughs in Country Life in America.

Carpet Cleaning.

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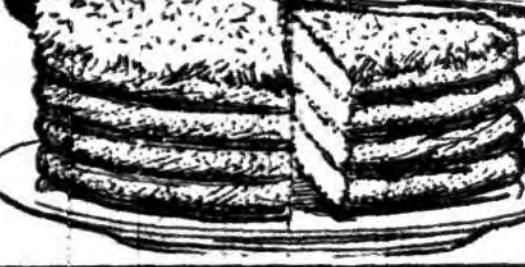
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THE SNARLS OF TIME

POPE GREGORY'S CORRECTION OF
THE JULIAN CALENDAR.

At One Time October Was the Year's
Shortest Month—it Contained Only
Twenty-one Days in 1582—Commemo-
rating the Change Made in England.

Did you ever hear of the famous
short month of October, which had
only twenty-one days? Some three cen-
turies ago in southern Europe men
tried to correct an error that had been
growing continually for more than a
thousand years, and the result was
that they called the day after Oct. 4,
1582, Oct. 15 instead of Oct. 5.

We get our ideas and principles re-
garding the calendar from two sources,
Roman and Jewish. Every one knows
that the names of the months are
Latin, and in the histories we read how
the various Roman rulers changed the
distribution of days within the month,
etc., to suit their pride or political
schemes, much as modern politicians
haven't or postpone a convention, and
brought things into great confusion
until Julius Caesar decreed that the
coming year should consist of 365 days
and every fourth year of 366. The extra
day was to be inserted between the
24th and 25th of February. In their
way of numbering the days of the month,
the 24th was sexto calendaris, or the
sixth day before the calends of March.
When the extra day was inserted it was
called the second sixth, or, in Latin,
bis sexto calendaris, whence the
name bissextile.

From Jewish sources we get other
ideas. The great Jewish festival of
the passover was celebrated on the
very day of the first full moon after
the spring equinox. The early Christians
of many of them, took the same
day, but this led to charges of heresy,
to discussion, criticism and even con-
tempt; so it was decreed probably by
Constantine the Great in 325 A. D., in
connection with the council of Nicaea,
that the Christian festival Easter
should be observed on the Sunday follow-
ing the passover, and the other
moveable feasts of the church were
made dependent on this. So the element
of a fixed day of the week was brought
into the calculation.

In this year—325—the vernal equinox
fell on March 21, and, as Caesar's work
had only been correct, this event would
have happened on this date forever. But
nature seems to abhor simple ratios as
she was said to abhor a vacuum. Unfortu-
nately for simplicity the year is not ex-
actly 365 days 6 hours, but about 11
minutes 14 seconds less. So the insertion
of the extra day in four years was
overdoing the correction, as was known
even in the dark ages, but after the re-
vival of learning and the establishment
of observatories it was commented on
in the council of Trent and was very
much discussed by mathematicians.
And by the middle of the sixteenth century
the hundreds of small errors had
accumulated to ten days, so the vernal
equinox fell not on the 21st, but on the
11th of March.